

THE CORRESPONDENT.

MAGNA EST VERITAS ET PREVALEBIT.

BY GEORGE HOUSTON, EDITOR AND PROPRIETOR.

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CORRESPONDENCE.

PRIEST TO THE DOCTOR.

February 18, 1824.

Well, doctor—I have digested your last dose; but it has not cured me yet of what you consider my fanaticism. You have prepared it no doubt *secundem artem*; but still there is not enough of *essentia logica* to do the business.

You charge Christianity with “incongruities—with obscure dogmas, revolting to common sense; and you think, that there is little wonder that men, escaped from the bondage of early prejudices, throw such doctrines into the back ground as altogether unworthy of their attention.” But men, in their escape from early prejudices, may run into other prejudices, and be prejudiced against what they consider prejudice. It is not an easy matter to hold the mind in a fair equipoise of impartiality, between bigotry on the one hand and indifference on the other; and they who think that they have escaped from prejudice, may therefore still be under its fetters; and though they may have changed one prejudice for another, they may not, however, have changed prejudice for impartiality. Take care then, doctor, take care.

If you take your views of Christianity from certain creeds, and not from the discourses of its founder, and its apostles, you may no doubt find doctrines revolting to common-sense. But, in the view of Christianity which I entertain, I see nothing that is not rational. My wonder may be excited, but my reason is not confounded. What is wonderful is not however for that reason irrational. A thing may be right wonderful, may be inexplicable, and yet be true.

But you say, that “whilst Christianity is connected with objects that are entirely inaccessible to our senses, and of course incapable of demonstration, you shall always be convinced, that it has no more claim to credit than the pretensions of a thousand other religions,” &c. Indeed! If demonstration is to be our criterion of what is truth, our circle of truths will be exceedingly narrow indeed. History must be all blotted out—ten thousand times ten thousand things which we call facts, and are accustomed to act upon as facts, must be all pronounced delusions.

The demonstration which you want is not necessary for belief. Indeed there would be no thanks to a man for believing that for which he had such demonstration—that belief could cost him no exertion of intel-

lect, and the conduct resulting from it could have no merit—he could have no alternative, and therefore I say no thanks to him.

I had denied in my last letter, that Mahomet ever made any pretensions to miracles. I have not the Alcoran beside me, and therefore I may have been mistaken. But what you say in reply does not altogether correct me, if I be mistaken. You seem to produce only what his followers say of him: but it was not to what his followers believe of him that I referred, but to the pretensions which he himself made. Now I am not sure that he himself pretended to perform miracles before the eyes of spectators. To dreams and to visions, of which nobody could be a judge, he may have pretended, but I am afraid you will find it difficult to prove that he made any pretensions to work miracles before the eyes of the multitude. This, however, is a question of no moment: it does not signify to what Mahomet did or did not pretend. The grand question is, whether the evidence of his pretensions is equal to that of the claims of Jesus. Men may pretend any thing, but it is not about what they pretend that we are to care so much, as it is what they prove. Now, I think the evidence of the claims of Jesus altogether different from that of the pretensions of any impostor. His miracles were day-light miracles—they were not done in the dark, nor were they done in a corner. Above all, they were done to establish pretensions not agreeable, but opposed, to the prejudices of those before whom they were performed. This is an important consideration. If it had been the case that Jesus had no enemies in Judea interested in scrutinizing his pretensions and in exposing the imposture if they could find any, the evidence of his miracles would have lost much of its weight. But seeing that they were done in an enemy's country—seeing that the claim of Jesus were obnoxious to the prejudices of the multitude, and most hostile to the interests of the learned, the miracles of Jesus are altogether different in evidence from that of any “lying wonders” pretended to, not before prejudice, but before a credulous partiality, and protected by the powers not opposed by them. Nothing but the consciousness of truth could in these circumstances animate Jesus—nothing but the force of truth could in these circumstances make him triumph.

With respect to the dark ages, I only hazarded a conjecture; but I do not see sufficient reason to dismiss it: I still doubt not that there were many, even during these, on whom Christian truth exerted its influence: but this does not signify: whatever influence it had during these, it certainly had a marvellous influence in previous ages, and it still exerts a mighty influence, and will still exert it. We do not know how long the world is to last—we do not know but that Christianity, in its genuine simplicity and purity, will make the earth a paradise for a much longer period than which has elapsed since the mission of Jesus.

You blame the religion of Jesus with the crimes of its professors, and there is a bit of contradiction in what you say on that topic. You say, “if ever it exalted any to the state of angels and brought forward a few who were willing to make sacrifices; on the other hand it has sent millions into the gulf of perdition.” If it has been so direful in its effects, it must be too much to grant even an *if* to the assertion, that it has had

opposite effects. Christ says, in one of his discourses, "Do men gather grapes of thorns, or figs of thistles?"

It is an error to charge Christianity with the crimes of Christians; Christianity frowns upon these crimes and denounces them. It is not the belief of Christianity that has been the cause of the crimes; but the belief of something else. There is an Anti-Christianity which calls itself Christianity—a system expressly predicted in the scripture, see 2 Thessalonians, chap. ii.; 1 Timothy, chap. iv.

You still contend, that if Christianity be divine it should have been universal. But still, I think, that if there be positive evidence in proof of the divine mission of Jesus, the consideration that Christianity is not universal, will not disprove that fact. It does not disprove the fact of the wisdom or the goodness of the deity—the consideration that all the creatures of the world are not alike in faculties, in circumstances or in privileges. If there be wise laws for this, may there not be wise laws for the other case. I should like to see wise reasons for the superiority of one or a few nations to the rest which will not justify Providence with respect to the mission of Christ.

Christianity was marching fast to universality, when some of its professors, did by their own wickedness involve the world in a great measure in darkness. What was to be done in this case? Was Christ to descend from heaven and again die for mankind? This would have been too much to expect. Was God to hurl his thunderbolts on the heads of its corrupters? The same fate might as well be the portion of every tyrant; and the same wisdom which permits a Ferdinand to involve unhappy Spain again in darkness, saw it good to leave unpunished the spoilers of the simplicity of Christianity.

Before I finish, I will tell you what you must do before you overthrow Christianity. You must prove that Jesus and his apostles were impostors, though, on the supposition of imposture, they could have had no hopes of success, and had every possible motive to deter them from their enterprise. Or you will have to prove them enthusiasts, though crowds, in spite of early prejudices, and in spite of persecution, adhered to them as the oracles of God; and though the body of Jesus was never produced by the Jews from its grave to confound the statements of the apostles respecting it. This is what you will have to do, doctor. On the determination of these questions, Christianity stands or falls. Let us determine these then first, and settle other matters afterwards. And in the mean time accept this as a token of my regard.

JEWISH AND CHRISTIAN TRADITIONS.

Mr. Editor—The greatest phenomenon in the history of the human mind, is, that mankind receives as truth and as a revelation from God, the books of Jewish and Roman Catholic traditions, which we call the bible. That they are no more than traditions is evident from the fact that they are, as all traditions are, improbable, contradictory and inconsistent with each other. The one attributes the creation of all things to a God or gods; (1. Gen. and 2 Gen.) the other, to a word co-equal with God, and who became flesh. (1 John 1, 2, 3, and 14 v.) That the Jewish books

can be no other than traditions is evident also from the account they give of themselves. The book of Genesis, chap. xxxvi. v. 31, speaks of kings who reigned in the land of Edom 700 or 800 years after the time of Moses, the supposed writer of the book. In the time of Josiah, the book of the law appears to have been lost, and so long lost, that the Jews had become idolaters; when a priest (Hilkiah) is said to have found it. From the caution or cunning with which he acted on this discovery—his employing a scribe to make it known to their king, *only twelve years of age*, makes it very probable that he was the author of the book which he pretended to have found; and that he took this opportunity of imposing it on the mind of the young king. In the book of Esdras we are also informed that this book of the law was *burnt*, and that Esdras, on applying to the lord, was directed to employ five scribes to write it again. This of course they must have done from memory or tradition, if they did it at all. But whether the books were written by Esdras, or Hilkiah, is immaterial. The account given of the creation of the world is evidently Pagan. The first chapter of Genesis ascribes the creation to the *Gods*. Our translators have deceived us in this particular, as well as many others, by translating the word Aleim in the singular number as *God*, which in many other places they have translated in the plural, and that uniformly so where the word meant the Gods of the Heathen. For proofs of this, I refer to Gen. i. 26; iii. 22; xi. 7; xx. 13; xxxi. 53; xxxv. 7; Deut. iv. 7; v. 23, 26; Josh. xxiv. 19; Ps. lviii. 12; xcvii. 7 lxxxii. 6; Isa. vi. 8; Jer. x. 10; xxiii. 36; Job v. 1; Hos. xi. 12; where the word Aleim is made to agree with verbs, adjectives, and pronouns in the plural number. It was also so used by the Chaldeans. (see Parkhurst under the Hebrew word *Ale*) Our ideas of the spirit of God, is also owing to design in our translators, or to their ignorance. The words “Ruh Aleim,” (Gen. i. 2) are translated “the spirit of God,” instead of the “wind of the Gods.” In Genesis viii. 1, they translate the word “Ruh” “a wind,” which the Gods made to pass over the earth. So in John iii. 5, 6, they have translated the Greek word *Pneuma*, “spirit,” and in the 8 v. they translated it “wind” and “spirit” both. These passages, if properly translated, would read thus: “Except a man be born of water and of wind he cannot enter the kingdom of heaven.” 8 v. “The wind bloweth where it listeth, &c. so is every one born of the wind.” The same Greek word *Pneuma*, they also translate a ghost, (Luke i. 35,) and many other places. Thus we have a holy ghost, or holy wind, or more literally, “a venerable wind.”

They have equally deceived us in the translation of the word “*ieue*.” Sometimes they give it as lord, sometimes as Jehovah. In the latter case they give it as a name of God, according to the masoretical pointing of the Jews; in the former case they have assumed for it the word lord; whereas the literal meaning of the word is “eternal,” for it is composed from the verb “*ie*” to be, and with the *u* interposed and *e* added, it may mean, “one who was, who is, and who will be,” consequently eternal. Thus, in the second chapter of Genesis, instead of the “Lord God,” we should read the “eternal Gods.” The word Jehovah, or lord, as we have it, conveys no idea whatever of the meaning of the Hebrew word *ieue*. This word the Jews esteem so sacred, that in reading their scriptures

they dare not use it, but supply it by "Adonjai," which signifies "the all bountiful."

That the books of the New Testament are also traditional, is evident from their agreeing so palpably with the legends of the catholic church, in which even down to our own times are relations of miracles, equally as imposing as those related in the gospels and acts of the apostles. The Jews made up their sacred books from the Talmud—the Christians theirs from the written and oral traditions existing at the time of Constantine, the emperor. Mahomet adopted such parts of both superstitions as suited his purpose. He acknowledged Moses and Jesus Christ both to be prophets, but declared that he was the last and the greatest. Such was the ignorance of the people of his day, that he was believed, and there are now more believers in Mahomet, than in Judaism and Christianity. This may appear to be mere assertion, but any one who will take the trouble to enquire, may ascertain it to be matter of fact. E.

THOMAS PAINE.

Mr. Editor—It is no small source of pleasure to every friend of that "Noble of Nature," Thomas Paine, to behold individuals boldly stepping forward to rescue his name from that priestly oblivion into which it has been thrown; whilst less talented individuals have been liberally remunerated and held up for national veneration. It was not the interests of the birth-right of one nation that Mr. Paine sought and labored to accomplish, but the birth-right of a *world*. And as certain as "Common Sense," "Rights of Man," and his "Age of Reason," become generally or universally known, as certain must thrones and altars give place to a competition of talent, honesty and scientific pursuits. As the lover of truth feels happy in being rescued from the evil consequences of false systems, and living in the enjoyment of principles that raise him from his former degraded condition, he cannot but feel a glow of gratitude to such a bold philanthropist as Thomas Paine. In commemoration of his birth-day, I rejoice to see that not only the members of the "Free Press Association," but others, in this city and elsewhere, met on that day to do justice to the memory of the great champion of republican principles; and whilst thousands on this side of the vast Atlantic forget not to pay a just tribute of respect to his memory, neither, on the other side, do Briton's grateful sons forget to render to "departed worth," the same token of respect. But, sir, when we consider the effigy scenes of 93, as exhibited in most of the principal towns in the latter country, we are led to exclaim, but for England's intrepid champion of "free discussion," Richard Carlile, the excellent principles of Thomas Paine should, in all probability, have still slept in that grave of oblivion where persecution and prosecution so expensively buried them.

How we can look back and smile at the scenes of those days, when the old rag orators, and infatuated multitudes, would burn the works containing a developement of principles which they were not only ignorant of, but in a peculiar manner interested in destroying. For the amusement of your readers it may not be amiss to introduce a specimen, as printed by R. Carlile, in vol. 9 of his *Republican*, copied from the

"Weekly Entertainer," detailing the buffoonery of an effigy scene at Topsham, in Devonshire, England. After describing the morning scene of this formidable cavalcade of fools, greeted by an innumerable multitude, he proceeds to the afternoon business:—"At four o'clock the whole procession reassembled at the head of the town, exactly in the same manner expressed in the annexed plan of the morning cavalcade, and, preceded by the band playing "God save the king," arrived at a roomy space, in the middle of the town; here the effigy was very properly addressed by a person who attended for the purpose. And Thomas Paine's execrable book, entitled the "Rights of Man," (which the venerable Jefferson hailed as a timely production for America, saying, "he was glad some one had come forward to correct the political heresies that had sprung up amongst them,") together with some other publications of the same nature, were committed to the flames. The effigy was then hung in the usual manner, amidst the shouts and acclamations of the surrounding populace. On its being cut down, the men under arms fired a volley, and the acclamations were repeated. The effigy was then hung on a gibbet fifty feet high, in chains, and the wisecracks then fired another volley; the people sung, and the band played "God save the king."

Form of the procession:—three town constables; drum and two fifes; two gentlemen managers on horseback, in constitutional uniform; the captain of the men under arms; six men under arms to guard the colors; colors; a young gentleman on horseback on each side to carry the fly of the colors, both dressed in the constitutional uniform; band; three houtboys, two horns, and a bassoon; twelve additional constables, two and two, to guard the car with the effigy of "Thomas Paine;" four gentlemen messengers on horseback, in the constitutional uniform; two riding constables to form the cavalcade as they joined, and to preserve order; grand cavalcade of 126 horsemen with sashes and cockades, and many in the constitutional uniform; about 4000, foot with cockades in their hats; foot colors; ship carpenters carrying the implements of their trade; blacksmiths and anchorsmiths, &c.

Should you think the foregoing of any interest to your readers, and worthy of a place in the *Correspondent*, its insertion will oblige

Yours respectfully, A SUBSCRIBER.

VARIETIES OF THE HUMAN SPECIES.

Mr. Editor—It is altogether improbable and manifestly contradictory to suppose, that the various and diverse nations and tribes of the earth, who walk upon two legs, and are included under the term man, have, or possibly could have descended by ordinary generation, from the same parents.

Those adventurers, who have sailed or travelled to the several parts of the globe, inform us, in their respective histories, that they find the habitable part of it more or less populated by one kind or other of rational animals, and that, considered as tribes or nations, there is evidently a gradation of intellectual capacity among them; some more exalted and others lower in the scale of being; and that they are specifically diverse from each other with respect to their several animal natures, though in

most respects they appear to have one sort of nature with us, viz. more like us than like the brute creation ; as they walk erect, speak with man's voice, and make use of language of one sort or other, though many of them are more or less inarticulate in their manner of speaking : and in many other particulars bear a general likeness to us. They are nevertheless considered as distinct tribes or nations ; are of different sizes, and as to complexion, they vary from the two extremes of white and black, in a variety of tawny mediums.

The learned nations can trace their genealogies, (though somewhat incorrect) for a considerable time, but are certain to be sooner or later lost in the retrospect, and these that are of an inferior kind, or destitute of learning or science, have no other knowledge of their genealogies, than they retain by their respective traditions, which are very inconsiderable. They likewise differ from each other in their features and in the shape of their bodies and limbs, and some are distinguished from others by their rank smell and the difference in their hair, eyes, and visage ; but to point out the distinctions minutely would exceed my design.

The Ethiopians, though of a shining black complexion, have regular and beautiful features, and long black hair ; [One of those female beauties captivated the affections of Moses] they differ very materially from the negro blacks, so that it appears impossible that they should have descended in a lineal succession from the same ancestors. They are uniformly in their respective generations essentially different from each other, so that an issue from a male and female of the two nations would be a mongrel, partaking partly of the kind of both nation. So also concerning the difference which subsists between us and the negroes ; their black skin is but one of the particulars in which they are different from us. Their many and very essential differences fully evince that the white nations and they could not, according to the law of their respective generations, have had one and the same lineal original, but that they have had their own original progenitors.

It is true that the several nations and tribes of the earth, comprehended under the general term man, notwithstanding their diversity to each other in bodily shape and mental powers, bear a nearer resemblance to one another than the brute kind, for which reason they are known by one common appellation ; though it is manifest that they could never have lineally descended from the same first parents.

But in as much as our genealogies are wholly insufficient for the purpose of explaining our respective originals, or any or either of them, or to give us or any of us, considered as individuals or nations, who fall under the denomination of the term man, any manner of insight of knowledge from whom we are lineally descended, or who were our respective original ancestors, or what their names were ; we must, therefore, reason on this subject from the *facts* and causes now existing, which abundantly evince that we are of different kinds, and consequently are not of the same lineage.

But how many specifically distinct original progenitors there have been, from whom the progenies of rational animals have lineally descended, is to us unknown. Moses has given a history of one Adam and his help mate Eve, whom he affirms to have been the first parents of

mankind ; but whether they were of a white, black, or tawny complexion, he does not inform us ; so that it remains undetermined, admitting his chronicle to be true, whether we, who are of the white nations, or those of the black, or tawney, were their descendants. It remains also uncertain whether our mortality took place in consequence of the eating the forbidden fruit. For admitting *that* to have been the cause of mortality to Adam and his posterity, yet it would have been restricted to his lineal descendants, and, therefore, could not have been the cause of mortality to those specifically distinct nations or tribes of the earth, which have had their lineage from other original progenitors, any more than to the beasts of the field.

Homo.

SATURDAY, MARCH 7, 1829.

Postage.—Having received several letters, from different parts of the union where the *Correspondent* is received, by which it appeared that a *higher* rate of postage was charged than we conceived justifiable, we addressed the postmaster-general on the subject, who promptly returned the following answer:—

General Postoffice Department, 23d Feb. 1829.

Sir—The line of distinction between newspapers and pamphlets is, in many instances, very difficult to trace. A newspaper may be folded in octavo form, like the *Correspondent*, without changing its character. The *Correspondent* is of such doubtful character in this respect, that it is not surprising that some postmasters should consider it a pamphlet, and others a newspaper. Upon doubtful points, it has been the custom of the department to give as liberal a construction to the law as could be justified. On this principle, *the Correspondent may be considered as a newspaper, and rated with postage accordingly.*

I am, very respectfully, your obt. servt.,

GEORGE HOUSTON, Esq.
Editor of the *Correspondent*, N. Y. }

JOHN MC LEAN.

Rates of postage.—For each newspaper carried not over 100 miles, one cent ; over 100 miles, one cent and a half ; but to any office in the state in which it is printed, whatever the distance may be, the rate is one cent.

LECTURES DELIVERED BEFORE THE FREE PRESS ASSOCIATION.

On the Inconsistencies, Absurdities, and Contradictions of the Bible.

By the Secretary.—LECTURE XVI.

Continued from page 12.

From the 13th to the 16th verses (inclusive) of the 9th chapter of Exodus, the lord is made to threaten Pharaoh with *all* his plagues at once, in order to render him more obedient ; while at the same moment, it is positively asserted that this same lord had raised up Pharaoh for the express purpose of exhibiting these wonders, and that his name might be declared through the earth. Is it possible to believe that a God, who is described as every way good and benevolent could reveal a book in which his character is so shamefully traduced and caluminated. Such a being could never be the author of his own infamy, or concerned in propagating the slanderous tales by which his glory must be for ever tarnished.

Yet it is on passages in the bible similar to this that Christians have founded the monstrous doctrine, that a god who, they say, is purity itself, resolved from all eternity to create millions of human beings for the purpose of consigning them to endless misery. Instead of such a being having been actuated by benevolence, he must have been influenced by a spirit of hatred and malevolence—a spirit of injustice and cruelty, which always consults the injury not the good of its object. Is there a person on earth whose mind is not immersed in midnight darkness, who can believe, that a good and merciful god ushered into existence innumerable myriads of intelligent beings with the fixed, the unalterable purpose of rendering them infinitely miserable through all the rounds of a ceaseless duration, and not at the same instant perceive that such a being must have been actuated by a spirit of malevolence? What had mankind done previous to their existing to merit such treatment? Were they not then in a state of innocence? And would they not have remained so as long as they continued in nonentity? Most assuredly they would. What an expression of injustice and cruelty must it then be in this god to impel from nonentity and innocence numberless millions of rational beings into existence, doomed to interminable wretchedness and wo.

It is charged against the “devil,” and dwelt on by christians as the most conspicuous feature in his character; that he possesses a superlative desire for the misery of the human race; that their pains, sufferings, and groans, are the most gratifying offerings that can be laid on his satanic altars. For this reason he is held to be influenced by a malevolent, unjust, and merciless spirit. But does not the god of the bible also delight in the wretchedness of man, when he gives him being only to render him eternally miserable? If the desire of the devil proceeds from a spirit of malignity, can any reason be assigned why the same desire in god should not also proceed from malignity? The desire in both is exactly alike, and its object calculated to produce the same dreadful effects—the eternal misery of man.

Do not such doctrines as these render the christian god utterly odious—a hater of souls rather than a lover of them—a cruel, vindictive tyrant, an impotent or a wrathful demon, rather than an all-powerful, beneficent father of spirits? “Oh,” replies the smooth faced, well fed, and wiley priest, “you run too fast—all this is *mystery*. God has secret reasons for his conduct that are impenetrable; and though he appears unjust and barbarous, yet we must believe the contrary, because what is injustice, crime, cruelty, and the blackest malice in us, is in him justice, mercy, and sovereign goodness.” It is by such jargon as this that these public fleecers and daring impostors have confounded the nature of good and evil—transformed the most monstrous passions into divine attributes—and surpassed the Pagans in blasphemy, by ascribing to the eternal nature, as perfections, what constitutes the most horrid crimes among men. “The grosser Pagans (observes Ramsay) contented themselves with divinizing lust and adultery; but the predestinarian doctors have divinized cruelty, wrath, fury, vengeance, and all the blackest vices.”

Although the myriads of frogs and lice, which we have already noticed, cut a splendid figure in the legend of Moses’s necromancy; they were, nevertheless, of no use to the cause of his idol, although it was for his

glory they were introduced to play a part in the magical drama. Pharaoh, though annoyed by the one, and, doubtless, severely bitten by the other, still remained inflexible, and continued, by his obstinacy, to provoke a farther visitation of Jehovah. Moses and Aaron, perceiving that all their mighty wonders had no effect on the royal tyrant, resolved, in conjunction with their deity, on inventing new kinds of terrific calamities, to soften, if possible, the obdurate heart of Pharaoh. For this purpose they manufactured *flies* by wholesale; and filled the houses of the enemies of God's chosen people, and covered the whole of their land with these pestiferous insects. This seems to have produced some trifling effect on the hard hearted Pharaoh, for it extorted from him a short lived promise, "that he would let the people go."

Now, in the whole of this affair, I can discover neither the majesty of a supreme being, nor the calculations of an intelligent agent. But *this* I am at no loss to perceive—that if the god of Moses was possessed of infinite wisdom and power, this of itself was sufficient to accomplish every purpose really useful to the human race. Why then all this temporizing with Pharaoh, king of Egypt? Why did the Jewish God suffer himself to be so often defeated? Why should the stubbornness of the Egyptian king defeat the project of the omnipotent Jehovah?

If he had chosen the Jews as his peculiar people—as the favorites of his divine affections, it is reasonable to presume that he would have protected them on all occasions. The fact, however, is, that neither the Jews nor any other people were ever selected as the distinct object of the attachment of any deity whatever. Common sense demonstrates this, and proves that all sensitive and intelligent beings are equally entitled to the protecting influence of that power which influences or regulates the universe. The partialities and the imperfections of man have induced him to form erroneous conceptions of divine power: he forgets, in contemplating his own deficiencies—in comparing the motives and results of his own conduct, that there exists in nature a power possessing infinite and incomprehensible energies, and as to whose existence and our own all comparison is utterly contemptible.

The true system of nature has been more injured by the Jewish theology than by any other. The mythological tales of the Greeks and the Romans, the re-encounters of their gods with earthly beings, have lost all the sacredness of their influence, and serve only at present as matter of amusement. But the divine character presumed to be connected with the Jewish theology, renders it noxious to the principles of virtue, and hostile to all the moral sympathies of man. The Jewish god is a monster, and ought to be held in abhorrence by all the friends of truth and of human happiness.

To be continued. 120.

FROM THE WESTERN RECORDER.

Extract from the minutes of the Presbytery of Oneida, at their sessions at Utica, February 9, 1829:—

In view of the *low state of religion* within our bounds—Resolved, That it be recommended to the churches under our care, to observe Friday, the 27th February inst. as a day of humiliation, fasting and prayer. A true copy.

Attest,

N. COE, stated clerk.

We had lately occasion to notice the lamentations of the conductors of the "Western Recorder," on account of the unfrequency of "religious revivals," that engine which an artful priesthood has employed with so much success in debasing the human mind. From the above extract it would appear, that the alarm so conspicuous among the orthodox is not merely on account of the failure of *one* pious project, but in consequence of the *entire fabric* being threatened with dissolution. It is, say they, the "*low state of religion*" which has led them so seriously to set about retrieving their affairs by humiliation, fasting and prayer. Had these men adopted this course from a conviction of their own unworthiness—of their manifold deviations from moral rectitude—we should have been disposed to give them credit for this manifestation of an intention to pursue, in future, a more virtuous course. But when we find them deploring the "*low state of religion*," and contrast this with the tone of exultation in which they constantly indulge when telling their deluded followers about the "spread of the gospel—the advancement of the redeemer's kingdom—and the utter impossibility of even hell itself being able to counteract the progress of orthodoxy," we cannot but view the present attempt to create an excitement, on account of the alledged depressed state of religion, as an instance of that marked hypocrisy and inconsistency so characteristic of that order of men who depend for existence on deluding the multitude. If their religion is *founded on a rock*; if God is constantly occupied, as they say he is, in making his name known through the earth; what opinion must these men have of his watchfulness—nay of his omnipotence—if they suppose that a work, which he has determined to accomplish, should, in any degree, become so paralyzed in his hands, that it was necessary the worms of the earth should howl, and supplicate, and inflict on themselves bodily privations, in order to induce him not to relax in his efforts! Well may we apply the language of the Jewish writer (when denouncing the priests of his nation) to the priests of modern orthodoxy: "Your new moons, and your appointed feasts, my soul hateth. They are a trouble to me; I am weary to bear them."

But the fact is, it is not the state of religion as regards its supposed advantages to the people, that has induced the Presbytery of Utica to issue the rescript for a day of humiliation, fasting and prayer. It was the interests of the priesthood alone which led to the recommendation; and the proof of this we find in the very paper from which we have taken the extract at the head of this article. From that paper we learn, that a "falling off," to an alarming extent, had taken place the last year, in the "colleges" instituted for the purpose of educating pious young men for the ministry. During the six previous years, it would seem that the work went bravely on. Not less than four hundred and fifty members (to use the language of the writer) of our colleges have been made the subjects of receiving grace within that period. But [mark the appalling statement] "it is a most disastrous and lamentable fact, that during the last year, the special influences of God's Holy Spirit have been *almost wholly withdrawn*. There has been, probably, within one year, an actual *decrease* of between one hundred and one hundred and fifty pious students at our colleges."

Here then we have the true copy of the uneasiness—anxiety of the fraternity—an unexampled decrease of the students on whose efforts they calculated in future to accomplish their designs against public liberty. In the true spirit of fanaticism, this defection is attributed to the “withdrawing of the Holy Spirit;” whereas no one observant of the signs of the times can doubt that it is the influence of liberal principles which has produced this happy result. The young men of the present day begin to reflect on what their predecessors implicitly believed; and this reflection has produced that effect which it must always produce—a determination to discountenance every attempt to render them the dupes of a system which cannot bear investigation. By congregating their followers under the pretence of aiding religion by their prayers, we have no doubt these spiritual guides will reap a profitable harvest. This, indeed, is the main object they have in view. But it remains to be seen whether, while they are busy in inducing their bewildered flocks to empty their pockets into the “lord’s treasury,” the lord will condescend to make a corresponding return by sending among them his “holy spirit” to darken the understandings of their youth, and thus render them the pliable instruments of a barbarous and demoralizing policy.

The following remarks, from the pen of the editor of “Plain Truth,” are so much in unison with our own feelings, and bear so closely on the subject we have been considering, that we cannot forbear giving them a place here:—

The Times.—It has been with no small degree of pleasure, that we have witnessed the complete failure of the attempt which has been made to bind by law the consciences of the freemen of this country. We think no worse nor better of priestcraft, and its concomitants, now than formerly; for it is not a new sentiment with us, that it has long been the determination of that class of men, who seem wedded body and soul, to the dogmas of Presbyterianism, to establish in this free and happy country, at all hazards, and while they impetuously assert that they are doing the service of the most high, one of the most tyrannical hierarchies, under which a community or a nation ever suffered. But, we do candidly confess, that we have, at times, doubted, whether proper feeling and spirit upon the subject, were common to the people, to our fellow citizens, who have the same rights and privileges to contend for, the same consciences to keep free, that we yet boast as our own.

If we have doubted heretofore, it were something allied to listlessness to doubt longer. There is a spirit abroad among the people, a correct feeling, which will put down all attempts that may be made to bind the consciences of men, and make doctrines concerning which faith is subject to no fixed rules, good or bad, orthodox or heterodox, true or false, by statute. What are the facts, upon which this opinion is founded? If we exult, blame us not. The people are not now to be told, that an extensive, secret, and fanatical plan has been in operation, during the last year, throughout the whole of this vast nation, the object of which was, by a simultaneous effort, a clubbing together, and an united phalanx, to procure the passage of a law, through the congress of the United States, contrary to the dictates of the constitution, and the free principles of our government, to make men bow down to the sectarian prin-

judice, and declare what is, and what is not, the sabbath of the lord. While the friends of free enquiry were resting under the belief that their opponents were acting openly, and in the face of day; while they believed that their pretensions to religious honesty and candor, had some foundation in truth, they have found that the thralls of Presbyterianism, and the emissaries of priestcraft, have been burrowing like the mole, and working in the dark, to effect their purposes. Petitions were put secretly in circulation in every town, village and hamlet in the United States. They were to be found in the forges of Vermont, the manufactories of Massachusetts, the flour-mills of New-York, the tobacco warehouses of Virginia, the cotton fields of Georgia, and at the barbecues of Kentucky. The machinery which had been set in motion, worked like a charm. Every emissary of Andover, had his complement of signers -- every weak minded zealot, whose womanish ambition, never aimed higher than a corner seat at the parsonage fireside, or the honor of pushing about a contribution box in the church, unrolled his scroll, and counted his disciples. All was prepared. Before the people were aware of the measures in progress, the charm was wound up; and at the opening of the session of Congress, the petitions poured in from all quarters, the lobby agents were on the ground to keep the out-door machinery in order, members were pledged to their support, and the friends of true religion and freedom of conscience were taken unprepared and unexpectedly.

But what was the result? The deep feeling which was experienced throughout the nation, on a discovery of the secret machinations which had been going on, found vent in deep toned and energetic proceedings; and Congress, like faithful guardians of our liberty of conscience, and our civil rights, turned the zealots from their door, sent the pioneer agent to count his change money, the priest to his closet, and left the fanatic to dole forth his piteous groans against the wickedness of a people who dare think for themselves; and the sickly plant which grew in the night-shade, and was cultivated in the dark, like the poisonous excrescence which flourishes only in the recesses of the dungeon, withered when brought to the light, and shrunk into its own nothingness, before the bright beams of the noontide sun of public opinion.

Are we wrong then in saying, that there is a redeeming spirit abroad among the people, a correct feeling which will put down all attempts that may be made to bind the consciences of men, and make doctrines, concerning which faith is subject to no fixed rule, good or bad, orthodox or heterodox, true or false, by statute?

MISCELLANEOUS.

MASSACRE OF ST. BARTHOLOMEW.

Continued from page 95.

When the duke of Guise was informed that the dread Coligny was no more, he ordered the chief assassin to throw the corps out of the window, adding, as an excuse, that Angouleme would not be convinced of his death until she saw the body. It has, however, been strongly surmised,

that Guise also wanted the same conviction: they could not believe that he, whom they had seen perform such prodigies of valor in the field, would, lame, ill and old as he was, yield to the swords, even of his midnight assailants. The body was accordingly tumbled headlong out of the window. Still the coward Angouleme doubted, until, with his own handkerchief, he had wiped away the blood which besmeared Coligny's face. Then, and not till then, as history records the disgraceful fact, "the living ass dared to kick the dead lion."

The barbarity of popish bigots now following Angouleme's example, enjoyed the luxury of gratifying their vengeance on the helpless trunk, which they immediately dragged into a common stable. Here they mutilated it with the most savage and wanton ferocity. Even his sacred head was severed from his body, and carried, in triumph, to Rome, where it was paraded as the head of an heretical rebel. That head, sent probably to the Cardinal of Lorraine, by the queen mother Catharine, was received in triumph, and treated with ignominy by papal Rome.—Rome pagan, while it continued free, warred not with the dead, nor ever considered persecution as meritorious.

The Admiral's corpse, thus mutilated, was dragged first to the Seine, and then back to the gibbets of Mount-Faucon; where the trunk was suspended in chains by the legs, and half roasted before a slow fire.

It must not be supposed that it was only the lowest order of the people who indulged in this shameless gratification. Charles himself, with his train of courtiers, came to enjoy the horrid scene, after the remains had continued some time in this ignominious state. One of the courtiers, affecting to remark on the effluvia of the body, was answered by Charles, that "a dead enemy always smells well." This observation was made on the remains of a man whom Charles frequently called his father. Yet what could be expected from such a papist after an act, scarcely less than parricidal!

From this degraded exposure, the venerated remnants were soon rescued by Fr. Montmorenci, who, for the present, had them interred in his own family vault at Chantilly, and afterwards conveyed them to the Admiral's burial place at Chatillon, "where repose, till the awful day of general resurrection, the much mutilated remains of the greatest Frenchman that any age can boast!"

A new star, of an uncommon brilliancy, appeared the month following the massacre, and was visible for about sixteen months. Some asserted this star to be the same which appeared to the eastern magi on the birth of our Saviour; others, that it was the apotheosis of the admiral, and a presage of Charles's death; and others again, as a forerunner of the subsequent miseries of France from protracted civil war.

Shortly after de Coligny's murder, the king of Navarre and prince de Conde were introduced to the royal butcher. They were disarmed, and conducted through many defiles of the palace lined with soldiers, who shook their weapons in a threatening manner as they passed, particularly at the degraded king of Navarre; their way was fraught with the vestiges of their faithful servants and friends, whose death was owing to their attachment to their king and their religion. When they had come into the royal presence, Charles grossly accused them of making the re-

formed faith a cloak of rebellion. Had they, indeed, regarded popery in its true light, they would not have been disarmed prisoners. Let Great Britain apply the moral. Charles, pointing to the murdered heaps, fiercely exclaimed, "mass, death or perpetual imprisonment. I will not be thwarted by my subjects, whom you shall teach to revere me as God's image, and continue no longer inimical to the images of his mother!"

The result was, that both these princes embraced the popish faith; which, however, they speedily abjured.

To continue the sanguinary narrative, the murder of the admiral was followed by that of all the principal protestants who resided in the same fatal quarter. Teligny, Rochefoucault, de Renel, Guerchy, Quellence, Lavardin, Beure, Disne, Pluviant, Nonpar, Caumont, and many others, were amongst the basely slain. The count de la Rouchefoucault had been at play with the king, very late on this fatal evening, but a popish king could revel in the blood of his dearest friends, and even convert his own palace into their slaughter-house, himself paying the butchers, for the glorious cause of the Roman catholic faith.

The dependants of the king of Navarre and the prince of Conde, were either murdered in their beds in the palace, led out to public execution, or hurled from the windows and despatched by persons in readiness to receive them. Among these were St. Martin, Pardaillan, and Piles. The latter exclaimed, with uplifted eyes, "are these heaps of slaughtered innocents the testimonies of the faith which the king has sworn to us? Signally will the Almighty and all righteous judge of kings, for even kings have judges, punish this perfidy!"

The marshal Tavannes and dukes of Nevers and Montpensier, forgetful of their rank, descended to instigate the bigot rage of the populace to every conceivable barbarity. Charles, too, combined insult with his cruelty, for, while he fired on the protestants from the windows of his palace, he exclaimed to the papists,

"Bleed, bleed them, for in autumn as in spring,
Is bleeding salutary found!"

The count de Quellence has been already enumerated amongst the distinguished victims. The wife of this nobleman had prosecuted him to a divorce, on the ground of his impotency. It is well authenticated, that many ladies of Catharine's court scrutinized, with curious eyes, his naked corpse, for proofs of his consort's infamous allegations. Worthy attendants on Catharine de Medicis!

To be continued.

Believing, or the doctrine of faith.—One set of preachers make salvation to depend on believing. They tell their congregations that if they believe in Christ, their sins shall be forgiven. This, in the first place, is an encouragement to sin, in a similar manner as when a prodigal young fellow is told his father will pay all his debts, he runs into debt the faster, and becomes the more extravagant: "Daddy," says he, "pays all," and on he goes. Just so in the other case, *Christ pays all*, and on goes the sinner.

Bible.—When the church mythologists established their system, they collected all the writings they could find, and managed them as they pleased. They decided by vote which of the books, out of the collection they had made, should be the *word of God*, and which should not. They rejected several; they voted others to be doubtful, such as the books called Apocrypha; and those books which had a majority of votes, were *voted to be the word of God!* Had they voted otherwise, all the people since calling themselves Christians, had believed otherwise, for the belief of the one comes from the vote of the other.

Free Press Association.—The meetings of the Association are now held in the Bowery Long Room, opposite the Theatre; where a lecture will be delivered to-morrow (Sunday) afternoon, at 3 o'clock, on *Superstition*; by Mr. Offen.

In the evening, at half-past 6 o'clock, the debate will be resumed on the following question:—*Have the doctrines and precepts of the new testament a tendency to improve, or demoralize society?*

Tickets of admission, (to be had at the door) three cents each. Ladies free.

* * * We would remind our subscribers who have not paid for the present year, that their last years' subscription expired on the 24th January, and that if they wish their names to be continued on our list, it is necessary they should settle immediately.

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